and our will, are all absolutely essential properties of
personality. All are spiritual and all are personal. But
inasmuch as our consciousness of personality is spiritual,
we may reasonably ascribe such personality to God and say
that He is self-conscious, knows that He is and what He is,
that He is conscious of all else which is not Himself, that
He has thoughts—for we see some of Hig thoughts expressed
in His works—therefore that He has a will, *i.e.,* that He
plans and purposes to attain a given end and chooses the
means of attaining it. If in a microcosm, we, human
beings, possess this self-consciousness, thought and will,
it is really only common sense to ascribe them to our Maker,
only in an infinitely higher degree. But in doing this,
we *must* conceive of God as a *Person,* as a separate individual
9 who is consciously distinct from all other individual souls
and from everything which is not Himself, as One who acts
with a purpose and a will, a mind and a heart all His own.
Knowledge and self-knowledge, therefore, are essential ele-
ments in personality. And to us. God is a person in that
sense and cannot be less than personal.

Again personality in man is not a mere idea. It is a real

object with power, intelligence, love and holiness. God has all these and infinitely more. We therefore call Him *Paramo Purusha,* the Supreme. Person, the highest, the loftiest, the truest, the worthiest, the noblest, and the sublimest Being we can ever conceive.

More than all. Personality is the embodiment of Love. God, as the God of Love, is therefore the Supreme Person— *Paramapurusha,* owning in unbounded amplitude the distinguishing faculty of introspecting, energising and organising personality, namely, awareness of self, perception of non-self and comprehension of the 'twain' in the unity of being, of conjugate life and confluent love. Love is an unsubstantial dream, a fanciful figment except as reposited in, and " welling *up* from, a. person. God. has therefore, manifested His